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The Spirit of Missions:

EDITED FOR

THE BOARD OF MISSIONS

OF THE PROTESTANT EPISCOPAL CHURCH OF THE UNITED STATES OF AMERICA.

PREACH THE GOSPEL TO EVERY CREATURE.

VOL. XIII.

NOVEMBER, 1848.

No. 11.

MISSIONARY REPORTS.

Florida.

St. Augustine—REV. B. JUDD, D. D.

REV AND DEAR SIR,—Your Missionary at St. Augustine, Florida, reached the field of his labors the first of November, which ill health compelled him to resign early in May, having been in the field of duty somewhat more than six months. From prospects indicated by an increased and increasing number of worshippers, the sale of pews, and the regular attendance of a respectable number, Wednesdays and Fridays, at prayers, and sometimes evening lectures, there was reason to hope for improvement; and as the church had been closed a long time, for the want of a minister, your Missionary felt it his duty to spare nothing of effort for the spiritual improvement of his congregation, not being sufficiently mindful that in the fiftieth year of his ministry, there was danger of over exertion; when, in the most flattering expectation of usefulness, it seemed good to Divine Providence to lay him on a bed of sickness, and for many days, to show him the unfoldings of a future world, and to convince him more, if possible, than the Scriptures had done, of the richness of the love of Christ in being all in all his salvation. This illness of your Missionary for many weeks, served to develop the kindness and affection of his congregation, whose prayers and sympathies were expressed in every way that language or action could express them; and had not his illness deprived him of his prospect of usefulness, it would have been his happiness to spend and be spent for them. Surrounded as they are with popish influences, he knows of no little company that love the Church more, or are willing to make greater sacrifices to sustain it.

If more need be said to commend his dear friends at St. Augustine to the particular notice of the committee, the call on their sympathy is vastly increased by the number of invalids that resort to that most delightful of

all climates for the restoration of health, and the prolonging of life. To suffer the afflicted of our own communion to remain months and months remote from their families and friends, and this without religious worship and the ministerial consolations of religion, is too unfeeling; and the Church there is too feeble to sustain a minister for themselves; and the removals from the place for want of means of maintenance there, is diminishing their ability to that end.

Were I to suggest a plan for sustaining the Church at St. Augustine, without great and continued dependence on Missionary aid, it would be the connection of a seminary of learning with the Church. The Romanists have a seminary at which Protestant youth may be educated, while the Protestants have no good seminary in Florida; and there is no place so well adapted for the establishment of one as St. Augustine, particularly for its healthfulness. Buildings for the purpose may be purchased or rented for a small sum, and a seminary well conducted will never want pupils from the state, from which parents are now obliged to send their children for their education. A clergyman adapted to teach, and willing to labor for himself and the Church, might be eminently useful to the cause of Protestant Christianity, by establishing a seminary for both sexes in St. Augustine; and with such assistance as he might soon be able to employ, his superintendance would not burthen him to excess; and in such a seminary as is definable, we may hope that ministers may be educated, who are adapted to the climate and to the habits of the population. And if pecuniary means are wanting, the friends of the Church who for health have been or may be called to that delightful climate, will be ready to contribute to objects so useful as the preservation of the Church, the religious consolation of afflicted strangers, and the protection of the rising generation from Popish influences.

When seeing the prospect of usefulness in the establishment of a seminary of learning at St. Augustine, it was my intention to have made a beginning had my health been continued, but our Heavenly Father ordered otherwise; and I can only ask others to accomplish what inclination without ability prompts me to recommend. If the right man can be found, the Church, the state, and Protestantism, will appreciate his efforts.

In addition to this statement, I have only to add, that at St. Augustine there is a Church well taken care of, an organ with sweet voices, a Sunday-school, and a small company of devout worshippers.

Your Missionary has baptized eight, two adults and six infants. Buried three and married one couple. The number of families twenty-eight; communicants twenty-five.

It may be proper to mention, that sickness prevented me from visiting Pilatka and organizing a Church there. And the committee will excuse me for saying a word in favor of Jacksonville, where there is a neat church, a respectable number of Church families, but no minister, either for the usual congregation or for the comfort and consolation of the sick, who resort there in great numbers every winter for the benefit of the climate.

Indiana.

Laporte—REV. S. W. MANNEY.

“I arrived at home on the 12th of November from the General Convention—since which time I have been steadily engaged in the duties of my Mission. I have great satisfaction in reporting the completion of our Church. It was opened the first time for Divine service on the sixth of February, and was consecrated on the second of March by the Bishop of the Diocese. A description of the Church might here be out of place; but this I may be permitted to say, that it is every way fitted for the decent and orderly celebration of all the offices of religion. It cost \$2,500. There are two circumstances we feel pleasure in mentioning in this connexion: the first is, that the Church is free from debt: and the second is, that the cost of its erection has been borne exclusively by the parish, with the exception of fifty dollars, the gift of Mr. Francis Smith & Son, of New-York. Considering our number and means, we cannot be too thankful to the Great Giver of every good and perfect gift for this result, honorable alike to religion and to those who accomplished it.

“The first and most important step is now taken towards the parish becoming self-supporting. Without a Church edifice it never could; and this, I think, is true of most Missionary stations in the west. And yet this is one of the most difficult objects to accomplish, owing to fewness of numbers, limited means, and the support of a clergyman, which, from the necessity of the case, fall heavily upon a few. We are now, for the first time since this place was made a station of the Board, in a position to increase, and we trust, that by the blessing of God, it may so increase as to need the aid of your Board but a few years longer.”

Logansport—REV. T. B. FAIRCHILD.

“Since my removal from Lawrenceburg, I spent three months at Lafayette, during which, I preached at this place every two weeks. Since my arrival here, the vestry have contracted for the completion of the Church, except the plastering and painting, which is now progressing as rapidly as circumstances will allow.

“Our congregations are among the best in town, and I have never seen more regular and attentive hearers. We have also the evidences of the presence of the Spirit in the administration of the word and ordinances; and we have reason to believe, that when we are able to occupy the church proper, that we shall have a larger increase. Our Sunday-school has been small, owing to the want of a library; but this difficulty will soon be removed by the kindness of the young ladies of the ‘Hannah More Academy,’ Md., and some friends in Philadelphia.

“Upon the whole, we think that this station has never presented a more encouraging aspect than at the present time. The general apathy of the community to the subject of religion does not allow of a very rapid increase, but those we have, are regularly and strongly attached to the Church, so that the ground we gain will be permanent.”

Richmond—REV. G. FISKE.

“I have delayed writing my report because of ill health, not being able to exert my mind without serious injury. And now I write with pain. From the improvement to be discerned in the parish, in the increase of the

number of communicants and in their growing piety, in the regularity and interest manifested in the Sunday-school, in the good attendance generally on the means of grace, we have much to encourage the hope, that the Lord of hosts is with us. We have been able to get on our school lot, given us last season, a small school-room, in which we have a teacher of our own communion. We have also been collecting funds, and are making preparations to complete our Church edifice."

Michigan.

Detroit—REV. W. C. MUNROE.

"Since entering upon my duties as a Missionary in this city, I have preached twice on every Lord's Day, and occasionally three times. I have baptized nine infants and two adults. The colored people appear to appreciate the services of the Church, and regard it as well-calculated to give them the instruction they most need. We have organized a Church, and elected wardens and vestrymen, and are now engaged in building an edifice which will cost eight or nine hundred dollars. We have ourselves purchased a lot for six hundred dollars, and made the first payment."

Eaton County—REV. LUMAN FOOTE.

"My labors have been as heretofore, devoted to holding Divine Service on the Lord's Day, and preaching the Word, which I have performed forty times, and officiated at one funeral. The attendance continues to be as encouraging as could be anticipated, from the peculiar character of the people. I desire to acknowledge the receipt of a box of Bibles, Prayer-Books, S. S. Books and Tracts. I hardly know to whose Christian kindness I am indebted for this favor, but I heartily thank the donor or donors, and will endeavor to make a good use of them. The bundle of Bibles was marked 'St. John's, Roxbury,' and perhaps they are all the gift of that parish."

Ypsilanti.—REV. J. A. WILSON.

"This parish was organized about ten years since, but has never received any Missionary aid till the Bishop placed me here. From several unfortunate circumstances the parish had been in a depressed and languishing condition up to the time of my taking the charge. By the goodness of God its prospects are now brightening, and everything encourages effort on the part of the people and myself. I devote *all* my time and labors to the one parish, preaching twice every Lord's day, and every Friday evening through the year. The Holy Communion is administered first Sunday in every month. Divine services more frequently during Lent.

* * * * * "It is my opinion that the East, *as yet*, holds in its hands the moral and religious destiny of the West; but I as fully believe this will not be so in twenty years from this time. At the end of that period this "*Great Valley*" will wave with a harvest of tares, the dark crop of Romanism, Fanaticism, and Infidelity, or it will be a moral Goshen, verdant and fruitful with piety to God. What man is there who wishes the social and civil condition of his fellow beings to be pleasant, peaceful, and happy; what Christian, who wishes the salvation of souls, who does not deprecate the former result, and covet the lat-

ter? Yet the one is not to be averted nor the other secured by mere idle wishes. Adequate energy and sufficient means, exerted and used at the *proper time*, these will do, with God's favor and blessing in them and on them. But at the *proper time*; in this lies not the least to insure success. It is a saying both old and important, that an ounce of prevention is worth more than a pound of remedy, and indeed there is often no remedy for evils that might have been prevented. So it may be if this vast region should become one wide waste of worldliness, unbelief, and false faith. It is a fact, that such a struggle is now going on here for final mastery, between the false and the faithful. It is a fact, that though in the ranks of the false there are many divisions, yet with all their different interests and objects, their efforts tend to the same common end—the moral servitude and degradation of man; hence those here who give and labor for the triumph of truth, have no insignificant number to oppose. It is a fact, that both those who oppose and prevent the religion of Christ are *liberal and active*. The victory they strive for will never be lost for the want of money and exertion. It remains with the East, which *is yet* its brother's keeper, to say how this contest shall end. In a few years she must look out here on her *greater half*, but whether it will then be her *better half*, or, at least, her equal in piety and Christian enterprise, remains for the East *now* to determine."

Wisconsin.

Delavan—REV. S. MCHUGH.

"I give regular and stated services in the three following places: Delavan and Elkhorn, Walworth county, and Fulton, Rock county. The parish of Christ Church, Delavan, formerly organized by myself, I found utterly destitute as to the services of the Church; its chapel closed on Sundays; its people wandering among the Christian denominations around, in search of some one to break to them the bread of life, or remaining at home because they could not "sing the songs of Zion in a strange land." But I am happy to inform you that a different state of things now prevails; the last time of my public services, (yesterday) their place of public worship was filled with apparently as devout, and certainly as attentive a congregation as I have ever ministered unto. At Elkhorn, the parishioners of St. John's, in the wilderness, I found in a much worse condition. Its records not to be found, and its organization forfeited. The parish is now, in a great measure, resuscitated; and I have given notice, agreeably to a law of the territory, that a parochial meeting will be held on Easter Monday, for the purpose of reorganization; and I am happy to state further, in reference to the place, that the people talk seriously of erecting a church edifice during the approaching summer. At Fulton, too, if the encouragement be not so great, because of the paucity of its population, still it is sufficiently so to lead me to persevere, which I am determined to do, by the blessing of God."

Mineral Point—REV. E. WILLIAMS.

"The Right Rev. Bishop Kemper visited this parish last week, where he spent most of two days, held two services, and preached. I accompanied

him to Platteville, where I read the service, and the Bishop preached: the next day the same at Hazel Green, a distance of thirty miles; in the evening of the same day at Benton, the service was read by the Rev. Mr. Loderback, of Galena, and I preached; the following, at New Diggings—the Bishop preached in the morning, and I in the evening. The next day (Sunday) I was left to hold service, &c., whilst the Bishop went to Shullsburg. In the afternoon we met at Benton, where I read the service, and the Bishop preached. Here we parted, the Bishop going back to New Diggings, and I, on my way home, holding evening service at Hazel Green, to a very large assembly of people. In each of these growing villages there are Roman, Presbyterian, Methodist and other sects, but the Church is not planted.

“It would be a dreary subject indeed, to inquire what must be the consequence of such a state of things, if suffered to continue. It is an evil which could never find, because it would never seek, its own remedy. This sort of spiritual destitution is always least felt by those in whom it is working the most deadly evils. It would not, perhaps, be so bad, would men but endeavor to become religious; would they but seek to avail themselves of the advantages of the Church, even where most scantily to be had. But that is very rarely the case, and no imagination can picture (as they only who have been personally acquainted with it are aware) a worse state of things, than that of a growing population, at a distance from the Church, and having no natural provision of their own. The voice of the Gospel rarely, and only then, distantly heard; (there is no cavern of iniquity so deep, but its sound penetrates there sometimes, and by some means;) the very sight of God’s ministers almost unknown, his pastoral superintendence, of course, out of the question; ignorance prevailing, and the seeds of every bad passion left to themselves;—there vice must flourish, and every abomination grow wild; there misery must be their present condition, eternal ruin their too likely future prospects! As a nation, we owe to them, we owe it to ourselves, we owe it to God, to do the best we can to bring them effectively within the fold of His Church; and so to attempt the best means we know of for promoting their present improvement, and their eternal good. Visit where we may, it is the experience of all the Missionaries, that hundreds of Episcopalians have united themselves to other denominations, for want of the Church of their Fathers.”

Racine—REV. SAMUEL MARKS.

“It would give me unspeakable pleasure to gladden the hearts of our eastern friends, with accounts of precious souls born to Christ; but, alas, alas! society is so unsettled, that it is almost impossible to get the ear of the multitude long enough to tell them the story of Jesus and his sufferings. The elements of all the religious orders of Christians are here in the West, and many of them fraternize in a sense we cannot; therefore, our process, at best, must be slow. But we make no complaints, on the presumption that others are as sincere as ourselves, and leave them to follow out their own plans and practices, whilst we proceed to indoctrinate our flock with the articles and homilies of the Church. I bless God, that so far as having hearers are concerned, I have cause to rejoice, but reason to mourn, that those hearers are not always the same persons. Nevertheless, grievous as this state of things may be, good will result in the end, as something of the Gospel is caught, and prejudice thereby weakened.

“One of the drawbacks to the growth of this parish is, I am sorry to say, a debt hanging over the Church. The lots were given, and the state of the community seemed to warrant the size of the house they built, which is sixty by forty-four; but alas, in this case, as in too many before it, when pay-day came they were minus twelve hundred dollars. The threatenings of suits are but ill calculated to assist the Missionary in building up as he ought, the spiritual kingdom of Christ. Were this difficulty obviated, and we placed beyond the duns of our creditors, I do think, with the ordinary labors of a faithful pastor, and the smiles of a gracious covenant-keeping God, that this parish would be second to none, in this most beautiful and most promising of all the new states, the Diocese of Wisconsin. Would that they who read this could but see and feel our situation, for then we should be relieved.”

Stillwater—REV. E. A. GREENLEAF.

“In my last report a doubt was expressed whether I should be able, unaided, to remain long in this isolated field, and labor hopefully for the Church. But I am still here, and am happy to state, that latterly I have felt somewhat more encouraged in regard to the prospects of this northwest country: the Falls of St. Croix, and of St. Anthony, the village of St. Paul and Stillwater are rapidly increasing in population, and rising in importance. Thirty or forty houses have been erected the last year, and many more are now under contract, to be completed the present season. Farms are opening in every direction, and all this upper country bids fair soon to be settled with a hardy and enterprising people.

“With these prospects immediately in view, I am more fully persuaded than I ever have been of the importance of keeping a Missionary on this ground. If the Church can be established here, and her services continued for a few years, they cannot but have a most favorable effect upon the doctrines of this country. Not, however, without much patient labor can any material good be effected. The country is yet so new, and so remote from the rest of the civilized world, that we are subject to many inconveniences.

“We have not yet been able to erect a house for the public worship of God; nor has your Missionary any dwelling, save a small hired room. At Stillwater our services are held in an upper room; and at the Falls of St. Croix we have usually met in a store.

“But being unwilling, at present, to abandon a part of the moral wilderness, which is in such extreme need of cultivation, I am continuing to do as best I may towards laying a foundation for the Church. I have begun to build a house at Stillwater, a part of which will afford us a shelter, the other part we intend to use as a school-room, and for public worship. I am well persuaded that more good can be effected here for the Church, and for the moral improvement of the place, by means of a good Christian school, subsidiary to the preaching of the Gospel, and the administration of the sacraments, than in any other way.

“Although I have made a beginning upon the house, the principal part of the work is likely to fall upon my own hands, in order that it may be completed. I shall be obliged to go on with the work if I have to drive every nail myself. Should any of our churchmen be disposed to help me in this undertaking, I shall be thankful for assistance; if not, I must do the work alone. I have no other alternative save the abandonment of the station.

“During this quarter I have read prayers, and preached eight times at the Falls of St. Croix, four times at St. Paul, twice at Cottage Grove, six-

teen times at Prairie Farm, and about twenty times at Stillwater. Baptized one child; buried two persons."

The house to which the Missionary alludes in his report, was destroyed by a hurricane almost as soon as completed. This, with other circumstances alike unfortunate in their nature, compelled him to remove. We have published the whole of his report, with a view of showing the importance of Stillwater as a centre of operations for the Church. And we entertain a hope, that a field so promising will not long remain vacant.

Iowa.

Burlington—REV. J. BATCHELDER.

"Those who will estimate the value of Missionary labor and sacrifice only by the immediate apparent results, obviously adopt a standard of judgment utterly at variance with the established method of the Divine procedure in both the moral and physical worlds. I have long accustomed myself to contemplate my life and labors as a sacrifice principally for the good of the generations who will come after me. I do not intend to imply that nothing is accomplished for the good of the present generation; facts would indicate far different results. Since I have been in this place, I have had more than seventy communicants, and more than four hundred regular worshippers connected with my Church and congregation, at different periods. And yet I commenced here with only one family of Episcopalians, and that family consisting of only three persons. My congregation is now kept feeble by the constantly unsettled condition of the people. This is most undoubtedly a circumstance common to all newly settled communities, and which precludes the possibility of gathering efficient congregations in a short period of time."

Davenport—REV. Z. H. GOLDSMITH.

"I regret to be able to report so small an increase during the past year. It is, however, what is sometimes experienced in Missionary life, to try our faith and patience as good soldiers of Jesus Christ. We have to sow in faith, especially in the far west; and perhaps when those who are now laboring in this sterile soil are gone to reap the retributions of another life, the seed sown in faith and much contention, will spring up and produce an abundant harvest."

Dubuque—REV. J. DE PUI.

"It is now one year since I took the charge of this station. The congregation has increased in numbers, and I trust in faith and good works. Though we are yet few, we have in that number those who will do what they can to sustain and build up the Church of their choice and attachment. The ladies, by means of a fair, have realized a sum of two hundred dollars, by means of which they have purchased a lot. Eight hundred dollars have been subscribed in money for the building, and we expect to increase that subscription in work and materials to twelve hundred dollars. The building to be erected will not cost less than two thousand

dollars. We could not erect one to answer our purpose for a less sum. We intend to proceed in the building as far as our subscription reaches, and then wait for more means, being determined to keep free from debt."

Missouri.

Boonville—REV. A. D. CORBYN.

"It is impossible to give accurately the number of families; so fluctuating are the attendants at the Church. So also of the number of individuals that attend. Some of the time the number is larger than others. The people come and go in this place like birds of passage.

"I have spent the whole year here, except while absent at Lexington, Fayette, Palmyra and St. Louis.

"At Lexington I have spent some time in aiding them to build a Church, which is to be erected this summer. They collected part of the materials last summer. At Fayette I have been very often, where the house of prayer is now going up, and will soon be in a condition to hold Divine service in.

"I held service and preached once in Paris, Mo., travelled across the state, and distributed Prayer Books and talked with the people.

"I have given my report above for the whole year, from April, 1847 to 1848; from which you will see that the number of baptisms are much larger than of any year previously reported at this station. And if this is a good criterion to judge by, the Church is decidedly gaining ground here. Since the beginning of Advent we have had daily prayers. The attendance averages from twelve to thirty, and if we may judge from the effects upon those who do attend, we may safely trust that the promise is verified even here, 'that where two or three are gathered together in the name of Christ, there is also His presence.'"

Hannibal and Palmyra—REV. G. W. SILL.

Mr. Sill resigned on the 1st of April, having accepted a call to Holly Springs, Miss. Provision having also been made for the supply of both these parishes through the ministry of the institution established by the Bishop of Missouri at Palmyra.

Arkansas.

Fayetteville—REV. W. C. STOUT.

Mr. Stout arrived at his distant post in September last, and was warmly greeted by the members of the parish as an old acquaintance. The Church had been declining for three years, from various causes. He now has good prospect of seeing her increase, although it may be by a very gradual process.

Little Rock—REV. W. P. SAUNDERS.

"The Lord has blessed this parish, adding many to its folds, reclaiming the backslider, and filling all our hearts with joy and gladness. During the past year twelve have been confirmed, making fourteen from the first.

Nine adults and twenty-four children have been baptized, and the communion list has been swollen from about twenty-five to forty. A weekly lecture at private residences has been found an efficient agency in awakening the careless and enkindling the zeal of the more devout.

Van Buren—REV. C. C. TOWNSEND.

“It gives me pleasure to report to the Committee ‘a season of refreshing from the presence of the Lord;’ during which, He has already added to His Church such, as we confidently hope, will be saved. Our communion in Fort Smith has been more than doubled, and several persons are making diligent preparation to connect themselves with the Church; and among them, some interesting youth of both sexes. Yesterday one lady was baptized, and two or three others are nearly ready. Our weekly Lent services are well attended by seriously attentive congregations; and the virulent opposition that has arisen against the Church during a season of unusual religious excitement in our town, is beginning to subside and die away in hoarse murmurs. We have a competent Lay Reader, who was recently confirmed, and we anticipate the time that our services will be unbroken and regular. In conclusion, we are happy to inform you, that our Bishop, on his recent visitation, gave encouraging assurances of being well pleased with the results of our Missionary plans and labors. ‘Hitherto hath the Lord helped us,’ and still confiding in His gracious promises, we would press onward, ‘as though we had not already attained.’”

Texas.

Matagorda—REV. C. S. IVES.

The report from this station is encouraging. Much good is expected, and may confidently be relied on, from two schools which have been fostered, and now may be considered as permanently established by the Missionary. They are under the charge of competent assistants from the north, and will, by God’s blessing, be of material advantage to the cause of true religion, and exercise a salutary influence on the future destinies of this distant member of our confederation.

Intelligence.

COLLECTION ON ADVENT SUNDAY, FOR DOMESTIC MISSIONS.

TO THE BISHOPS, CLERGY AND LAITY, OF THE PROTESTANT EPISCOPAL CHURCH.

It will be remembered, that the Board of Missions, at its late Triennial Meeting, recommended a collection to be made on Advent Sunday last, in aid of Domestic Missions.

This was generally adopted, greatly to the relief of the Missionaries. In some portions of the country, however, the collection was not made, be-

cause the season appointed had past before the notice thereof could be given. As usual during the past summer, but little has been received into the Treasury, and the Missionaries remain unpaid.

In view of the many advantages to be derived from a systematic plan of contribution throughout the Churches, and especially of the great importance to the Missionaries, that they should receive their arrears before the setting in of winter, the Domestic Committee respectfully request your attention to the subject; and ask that on Advent Sunday, the third of December next, or on some other day near that time, a collection or contribution may be made for this object, and as soon thereafter as practicable be remitted to the Treasurer of Domestic Missions.

In behalf of the Committee,

CHAS. H. HALSEY,

Sec. and Gen. Agent.

We commend to the careful perusal and attention of our readers, the following extract from the address of John Thompson, Esq., of Ponghkeepsie, New-York, delivered at the late Anniversary of the American Home Missionary Society.

In speaking of the holy influence of the Christian Church and Ministry upon the popular institutions of this country, and of the results of Home Missions, he says :

“ It has done more in our new settlements to keep the fountains of political influence and power pure and safe, than all others together. It furnishes the living, breathing, speaking mouth-piece. The Tract is lost or destroyed, the Bible lies unopened upon the shelf, and has no voice to arrest the tides of worldliness and vice that flood our new and sparse settlements, but the patient Missionary sees, and speaks, and prays; he warns, and counsels, and consoles; he is a man, with fine sympathies and feelings, and speaks to men of like passions with himself; who know how to appreciate his sacrifices and self-denial for their good; and the eye, the ear, the soul, are arrested, and God is invoked, honored and loved. Besides, there is something far more potent in the establishment of a Church in a new settlement, than is often imagined. As a politico-economic instrument, it furnishes a rallying point and a refuge; it hath a *prestige* that elevates and ennobles; a home-like and familiar interest, that makes it a point of radiation, as well as of concentration, which imparts an influence at the same time that it receives an homage. There may be neither “ marble dome, nor lofty spire.” A few timid spirits may gather into the log dwelling, through whose openings the winds whistle and the stars look down, but there, in the piety of that spiritual gathering, is a power, that will hold steady the pillars of state, on which rests the immense dome of twenty-eight sovereign confederacies.

He who gives to Home Missions a liberal support, takes care of himself—builds a palace for his children. What speaks to the soul with more interest than the inquiry, what will be the fate of my children when I am

gone? Alas! that in the strife of selfishness and mad ambition, we should look so much to the present and so little to the future; grasping like children the bauble of the moment; and heed not that the foundations of our national security are sinking.

I call, not only upon the Christian, but upon the patriot, the lover of his country and of his race, the believer in his country's institutions—who looks with pride to the flag that indicates her existence and her glory—I call upon him to cease his feverish chase after men and office; to look away from the high in power and influence, down upon the masses that create them. Here is the root of the tree that has death or healing in its leaves. Here the bubbling fountains that need the cleansing of religious principles before they spread over the surface of the body politic. Our power lies in no gleaming spear, or floating admirals; these are but its instruments and appliances. It dwells in the workshops, the manufactories, on the open fields, by the firesides, in the homes and haunts of our widespread population; and this virtue comes not of nature; it is a foreign element, and must be first implanted in each individual.

So vital is the labor of Home Missions, that it would be a national blessing to increase its income tenfold, from the national coffers. In the year ending in 1847 about \$120,000 were expended in all its outlays, while we have spent fifty millions in conquering a sister Republic, and perhaps may spend twenty millions more for territory we do not need, and which would come to us when inhabited, like Texas, by the free consent of its own population.

And yet, war demoralizes only. No one on the field of carnage ever became a better citizen, or a better man, without a miracle. But the Home Missionary goes out with no "plumed troops, nor pride, nor pomp, nor circumstance of war," but in a quiet, unostentatious way, toils day after day, with a zeal that knows no abatement, and a self-denial that pioneer life alone can equal. Like the elements, his efforts are without noise or commotion, but like them, he makes the desert smile with beauty and the waste places to be like the garden of the Lord!

Already many tremble at the experiment of popular suffrage; the strife, fury, recklessness, violence and perjury at the polls, in many places, give mournful augury of our safety, and keep away numbers who fear to mingle in the conflict; unprincipled demagoguism and strife for office stimulate, rather than repress this.

Where is the conservatism? Where the safety? Nowhere but in those religious principles which the Home Missionary inculcates, and which are to save us, if we are saved.

The commotions of other nations add fearfulness every hour to our position. We stand a beacon to the world! Anchored as on a rock, we see the wrecks of the past floating by us; thrones, dominions, principalities, powers, all the pomp and affluence of empire hurrying by into the womb of oblivion! Popular intelligence and virtue alone can preserve us; these are the twin stars that illumine the gulf and stream along the night of time. Oh that we may awake before waking will be in vain!

Political power, with the steadiness of destiny itself, sweeps onward to the sunset. In vain we question the wisdom of legislators, our doings must be with their masters. Year by year, thousands upon thousands swell this army, until they wield the functions of a political omnipotence. The young giant of the west, as we say figuratively, grows every moment; already his step upon the deck of the ship of state makes her quiver and

tremble in every joint. He must be softened, humanized, christianized, or he can wreck us all with a blow of his colossal arm. Constitutions, laws, governments, political checks, balances and restraints, are the green withes of the Philistines that are severed like the flax; they have no inherent power, they afford no security, except as they embrace and secure the moral respect of the community. The pulsations of the great popular heart must beat responsive to moral authority. Our moral and religious educational influences are the sole remaining elements to give permanence to a democracy.

The experiment has been tried over and over again without this, and failed. Without this, sooner or later we fall into the reign of licentiousness or terror. We go back to despotism, or forward through blood.

“God only can save the Republic, and Home Missions seem his right arm, for such an accomplishment. Let the man that looks to his country’s welfare sustain them; that confides in our free institutions, sustain them; that hopes in the advancement of his race, sustain them; that fears his God and loves Zion, sustain them; and then, when in after years this agency does its work of beneficence, and carries forward its holy achievements, it will give endurance to the amity of these confederated republics, and overleaping state lines and geographical limits, pour the sweetness and love of universal brotherhood through the hearts of its increasing millions. And while other nations rise and fall, while anxiety, and commotion, and blood darken, or even crimson the picture of their folly or their fate, we shall stand impregnable on the firm foundation of religious principle, exemplifying the happiness and glory of that nation whose God is the Lord.”

RESOLUTIONS OF THE VESTRY OF ST. LUKE’S CHURCH,

KALAMAZOO, MICH.

At a meeting of the Wardens and Vestry of St. Luke’s Church, Kalamazoo, Mich., holden on the 23d day of September, in the year of our Lord one thousand eight hundred and forty-eight, it was,

Resolved, That the present prosperity of this parish is owing, in a great measure, to the Divine blessing upon the fostering aid of the Domestic Committee of the Domestic and Foreign Missionary Society.

Resolved, That the thanks of the parish are hereby tendered to the Domestic Committee, and to all who have contributed to their treasury.

Resolved, That the Secretary of the Domestic Committee be requested to omit the name of Kalamazoo in the list of Missionary Stations from and after October 1st, 1848.

Resolved, That the Secretary of the Vestry transmit a copy of these Resolutions to the Bishop of the Diocese, and to the Secretary of the Domestic Committee.

By order of the Vestry,

JAMES P. CLAPMAN, *Secretary*.

DESIGN FOR A CHURCH.

The engraving given in this number is from a design and plan of a cheap Church, furnished by Frank Wills, Esq., Architect, No. 156 Broadway.

The cost of such an edifice, will, of course, greatly depend upon the kind of materials and extent of ornamental work used in its construction. In some parts of the country, it is supposed, an edifice of this description may be built of wood for \$2,500; and without the spire, which can be added at any time, it could be erected for a much less sum.

Not having yet received the article upon cheap churches promised us, we have concluded to give the sketch without it; and are authorised to refer all who may desire more full information, to Mr. Wills, who will cheerfully furnish it.

APPOINTMENTS.—The Rev. W. J. Zimmer, to Eufaula, Ala.; the Rev. G. Unonius, to Manitowoc, Wis.; the Rev. G. R. Bartlett, to Green Lake, Wis.; the Rev. James Abercrombie, to Madison, Wis. All to date from 1st October, 1848.

RESIGNATIONS.—The Rev. T. L. Smith, Cass and Floyd counties, Ga.; having accepted a call to Athens. The Rev. A. D. Cole, Kalamazoo, Mich.; his station having become self-supporting. The Rev. W. Burton, Somerville, Tenn., on account of ill-health. All to take effect Oct. 1st. 1848.

SOUTH-WESTERN MISSION SCHOOL.—Bi-hop Freeman acknowledges the receipt from a lady of St. Philip's Church, Philadelphia, \$20; received last fall through J. S. Newbold, \$2.

Acknowledgments.

DOMESTIC MISSIONS.

The Treasurer of the Domestic Committee, acknowledges the receipt of the following sums from September 15, 1847, to October 15, 1848.

MAINE.

Gardiner—Christ Ch. 25 00

CONNECTICUT.

Bethel—St. Thomas' 5 00
 Newtown—Trinity, Ladies' Miss. Ass. 10 79
 Pomfret—Christ Ch., a thank off. 10 00
 Wallingford—St. Paul's 16 23
 H. P. B. 3 00 45 02

NEW-YORK.

Ballston Spa Institute—2 lads. 1 30
 Duaneburgh—Christ Ch. 40 00
 Fairfield—Trinity 9 00
 Governors' Island—Ch. of St. Cornelius, mo. coll. 2 41
 Do. education of an Indian boy. 2 60
 Hempstead—St. George's 1 70
 Hyde Park—St. James' 20 00
 Lansingburgh—Trinity 20 00
 Newburgh—St. George's 63 00
 additional from a member. 10 00
 a little boy 12
 Red Hook—St. Paul's 34 16
 Rockaway—L. Pettit 5 00
 Sandy Hill—Zion's Ch. 90
 Yonkers—St. John's 49 60
 additional, a little boy 40 259 19

NEW-JERSEY.

Belleville—Christ Ch., $\frac{1}{2}$ 25 56
 Princeton—Trinity Ch. 65 00
 Orange—St. Marks' 67 00
 " for Ill. 3 00 160 56

PENNSYLVANIA.

Pittsburgh—Trinity Ch., a friend. 150 00
 Southwark—Trinity 77 50 227 50

MARYLAND.

Baltimore—Mt. Calvary Ch. 7 50
 " S. S. 2 80
 a friend for Miss. in So. W. 10 00
 Baltimore Co—J. T. Day, Esq. 5 00
 Elkridge—Queen Caroline, Pa. 5 00 30 30

VIRGINIA.

Fredericksburgh—St. George's $\frac{1}{2}$ 10 00

SOUTH-CAROLINA.

Charleston—St. Michaels' 30 22
 " a lady 20 00
 Mo. Miss. Lec., July 4 77
 " Aug., for the Jews 2 60
 St. Paul's 63 82
 " for Ga. 8 00
 " Indians 5 00
 " Jews 5 00
 Christ Ch. parish. 6 00
 St. Stephen's and upper St. John's 23 00 168 41

TENNESSEE.

Jackson—Miss. Station 20 00

MISSISSIPPI.

Laurel Hill—St. Mary's 40 00

OHIO.

Zanesville—W. $\frac{1}{2}$ 5 00

MICHIGAN.

Detroit—Christ Ch. 22 50
 St. Paul's 72 00 94 50

MISCELLANEOUS.

Domestic Miss., H. L. 50 00
 " a lady per Stanford and Swords 1 75 51 75

Total \$1,137 23

Total since June 15, 1848, \$4,007 09.

FOREIGN.

MISSIONARY CORRESPONDENCE.

Constantinople.

CONSTANTINOPLE, August 15, 1848.

REV. AND DEAR SIR,—I resume my report where I left it in my last to you, at the time of forwarding my annual report, and shall diverge somewhat from my usual mode of reporting, by giving you sketches of particular incidents and events, such as may best illustrate the nature and prospects of the Mission.

May 2d.—Received from the Armenian Patriarch a communication in reply to one that I made him a few days ago, with reference to the treatment of the Papal Envoy by Oriental Ecclesiastics. The Pope sent an envoy to the Sultan in January, a bishop, the titular Archbishop of Sidon. He was received with great honor, and the most profuse attentions were lavished upon him; but it soon became apparent that his mission was not purely a political one. There were connected with it very extensive plans for enlarging the spiritual authority of the Pope in the East. I felt bound so far to act as to prevent the dangerous concessions that might be made while the envoy was in the full tide of popularity. The government had ordered the Patriarchs to show him attention. The Armenian had called upon him in person; the Greek had merely sent his compliments by a messenger. Many other events had occurred, which cannot now be narrated. I thought I had seen in the bearing of the Armenian Church too great a deference to this Papal Mission, and a tendency to do honor to it, which would prove a dangerous precedent. It was on this point that I communicated a fraternal remonstrance to the Patriarch. He received it very kindly, and to-day sent me in reply a communication, to the effect that the degree of attention which he had shown to the envoy, had not been at his own option, but by express order of government; that other things which had been pressed upon him, (and which he enumerated,) he had succeeded in avoiding; that if I was little pleased with the excessive demonstrations of respect which the envoy had received, he was still less so, &c. The communication, with others which I had made, had a good effect, and tended, I believe, to set things right, with regard to the ecclesiastical reception of the envoy. With his political mission, I had, of course, nothing to do. The whole has been one of the most extraordinary pages in Oriental Church history, and will live for good or evil in times to come.

In the evening, as I was sitting in my room, resting from the labors of the day, a Greek deacon was announced, and I invited him in. He entered in great agitation, and reminded me that I had seen him during the day. He now told me that he had then inquired who I was; and on learning that I was an American bishop, had determined to come to me. I bade him welcome, and we entered into conversation. He told me that he was

a deacon of the Greek Church, of the Bulgarian nation, the people who inhabit European Turkey. He had come hither two months ago, and his fellow-countrymen in this city had interested themselves in his favor, and wished to send him back to his native place to make him bishop of the See now vacant there. This had excited the ill-will of the Patriarch towards him, as the Greek Synod now send none but Greek bishops to the Bulgarians; a Bulgarian bishop is not allowed. If he should be seized, he said, he should be sent into banishment; and he had, therefore, determined to fly to me for protection. I told him, that if he had a difference with the Patriarch, I would go myself to his Holiness and represent the matter, and endeavor to see justice done him, and I was sure that my friendly relations with the Patriarch would secure for him an impartial hearing. This he did not like; he thought he should be seized and sent off without trial. He then proposed that I should take him as a proselyte, promising to be to me a faithful deacon, and to accept fully the faith and customs of my Church. This led to a conversation on the subject of schism, in which I endeavored to show him the evil of it, and to dissuade him from his design. He professed to be enlightened above his countrymen, and I represented to him that he was then the last man who should leave his Church, and pointed out to him the field of usefulness that was before him in his own communion—a field that he must lose if he left his Church, while there was no hope of his usefulness elsewhere. He expressed his surprise at my advice, and suggested that I could as well receive him as other proselytes whom I had admitted. I corrected his mistake on this point, which arose from a natural confounding of persons, and told him that, on the contrary, my earnest advice to him was to remain in his Church and do good. I set before him my relations to the Greek Church, and my acknowledgments of it as the Church of Christ in the East, and the utter inconsistency of my promoting the destruction of that Communion, while I professed to be laboring for its welfare. He did not seem satisfied with this, and I noticed, as I had done throughout the conversation, an uneasiness in his manner and look, which betrayed deep inward vexation. Before I could prevent the act, he threw himself at my feet, and, in the most impassioned tones, begged for *money*. Protestantism, the Church, schism, were all forgotten in the eager desire for funds. I ordered him to rise, and told him calmly, that as I did not know him I could not give him money; that I was always ready to do anything in my power for my poor brethren in the East; but as I suspected him of being under some ecclesiastical censure, I could not repose confidence in him till I was better informed of his position. I again offered, if he were in trouble, to go with him to the Patriarch; but this he declined, and re-commenced his petitions for money with so excited a manner and such violent gesticulations, that I began to think it unsafe to be alone with him as I was, in a retired part of the house; I therefore insisted on his leaving me, which he finally did, continuing his entreaties and demands till he was fairly out of the door.

May 4th.—Heard from Mossoul. The school had increased to 110 boys, besides several young men who come after their day's work is done, to receive instruction. Kas Michael has the chief control in the school, besides teaching a class of young men at his own house. He has just returned from a visit to Jebel Judi, a mountain north of Jezireh, and N. W. from Mossoul. He says that there are twenty villages there of Chaldeans, who do not acknowledge the Pope, and who remain attached to their old faith. You will perhaps remember, that about a century or less ago, the

Church of Mesopotamia, called the Nestorian Church of Mar Elias, was induced to accept the supremacy of the Pope, and has ever since been subject to the Papal See. It has always been supposed, that the whole Church admitted this change; but, during my visits to that country, I discovered that a large portion living in mountains nearly inaccessible, had never been reached by the Papal agents, and continued to this day devoted to the faith of their fathers. I did not visit them, the state of the country at the time not allowing it; but I then called attention to them. Kas Michael has succeeded in visiting them, and spending some time among them—the scourge of the country, Bedr Khan Bey, having been conquered by the Turkish government and sent into exile. Kas M. went freely among them, preaching the Gospel and teaching from house to house. They received him with the utmost cordiality as one of themselves, for he is of the same nation and holds the same ecclesiastical position with them. He is a Chaldean, protesting against the intrusion and dominion of the Pope. He went from village to village, and was everywhere hailed as a brother, or rather as a father, for they listened to his preaching with reverence and respect. He says that they have great need of schools, and begged him to come among them again and teach them. From his description, and from my own knowledge of them, I should judge them to be an ignorant, simple people, who have continued in their present state for centuries, and have known no change in their faith or worship since the early ages of Christianity. But learning has declined, and religion has retained its hold among them chiefly by the preservative power of a liturgy and Church institutions, as it has in other parts of this country.

May 11th.—Spent part of the day in company with a Papal clergyman. We entered very fully into discussion of the differences between us, but he abandoned one point after another so rapidly, that I was obliged to tell him at last, that he was no true Romanist. I have observed this latitudinarianism in many Roman Catholics with whom I have conversed—a liberality of opinion as inconsistent with the dogmas of Romanism as it is destructive of its exclusive claims. He said, among other things, that he regarded the Pope's supremacy as merely a primacy among equals, and did not allow that he had any right to interfere in the internal affairs of a foreign diocese. I mentioned instances in which he had interfered in the jurisdiction of Eastern Papal Bishops; and he mentioned others in which such interference had been successfully resisted. He said that the Pope had no power to enforce his interference, and when it was opposed, he was compelled to yield. He confined his right to the hearing and judging of causes referred to him for arbitration, and for this purpose he thought a princeps of the Christian Church was useful. This agrees with what was lately said to me by an Oriental Papal Bishop, namely, that he would not suffer the intrusion of the Pope into the internal administration of his diocese. "But if he sends you orders," I said. He replied, "I would not notice them farther than they might relate to the use of monies received from Rome."

May 13th.—An Armenian Vartabed, one of the highest order of priests—the unmarried priests, from which class the bishops are taken, called to see me. He gave me a long account of the state of his diocese in the interior, for this order of priests are often placed over dioceses, performing, however, no distinctively Episcopal duties, and of his own troubles through opposition excited on alleged religious grounds. He was charged, it would seem, with disaffection to his Church, which he declares was merely a pre-

text for the ill-will of another ecclesiastic with whom he had certain personal differences. He is a man, if I may judge from my former intercourse with him, of advanced views of religious truth. I have corresponded with him during his residence in the interior, and he has been the agent of some of my distributions of books there. He is the same to whom Mr. Miles alludes, in his answer to the Committee's inquiries, in the *Spirit of Missions* for November and December, 1847, page 419, as the "wild-looking fellow" from Kurdistan, with whom he was so much pleased. He gave me an account of his labors for his people's good. Believing him to be a man whose influence in the interior is important, and who will use it for the promotion of pure and undefiled religion, I determined to assist him. He is here on certain charges unconnected with his religious views, but arising out of his differences with his brother ecclesiastic. Into these matters, I did not feel called upon to enter, but I went, subsequent to the date of this extract, to various individuals of note among the Armenians, who had the power of greatly affecting the decision in his case, and set before them such proofs of his good character as I was able to give; and I will here add, though anticipating the sequence of events, that, upon my last visit to the Patriarch, I had the satisfaction of seeing the Vartabed receive from the Patriarch's hand his renewed credentials, and kneel to take the Episcopal benediction on the eve of his departure to his restored Diocese.

Africa.

Extracts from Journal of Rev. J. Payne, 1847.

CAVALLA STATION.

The following portion of the Rev. Mr. Payne's Journal was accidentally omitted in the regular order of its date :

Sunday, July 4th.—Congregation, this morning, about 200. The larger proportion of those present were women.

Administered the Lord's Supper to 24 professing Christians.

It is ten years, to-day, since, with my wife, (and my late friend and brother, Rev. Mr. Minor) I landed at Cape Palmas. What cause have we for thankfulness to God for his mercies to us during that period! Our lives are spared. We have seen six Mission Stations fully established, the Gospel preached to thousands of the heathen, and more than 70, (though some of these have apostatized, while others have died) most of them natives, gathered into our Church. I have been enabled, too, in great measure, to master the native (Grebo) tongue, to preach in it, and to translate into it, besides our liturgy, some portions of God's holy word. How much better hath God been to me than all my fears! I thank him, and take courage.

Saturday, July 10th.—Returned from Taboo and Rockbookah, which stations I left home to visit on last Wednesday. I was thankful to find the family at Rockbookah enjoying a good degree of health. The station here appeared to be doing as well as could reasonably be expected. Mr. Appleby has recently erected a small thatched chapel, in the native town, near his house, which, it is hoped, may have the effect to draw more people under his instructions.

I had the satisfaction of admitting to baptism a young colonist woman, living in Mr. Appleby's family, who had given satisfactory proof of having been "born of the Spirit," since my previous visit to the station. It added to my joy, over this repenting sinner, that she had been led into the way of truth, notwithstanding her having been educated in the errors of "the Man of Sin."

I reached Taboo on Thursday. Mr. Hening was still in bed, from extreme weakness, occasioned by the severe attacks of fever through which he had lately passed. It was eight weeks since he had left his home. He was now free from fever, and convalescent.

The station at Taboo has necessarily suffered from the affliction of its superintendant. The six native youths, however, who kneeled with me around the Lord's table, to receive the emblems of his broken body and shed blood, afforded comforting proof, that though often interrupted, his labors had not been "in vain in the Lord." Mrs. Hening and child were well. The former has been most wonderfully sustained during her husband's protracted illness.

On my way home, to-day, I administered the Lord's Supper to Christ's little flock of four persons, at Rockbookah.

Sunday, July 11th—Congregation, to-day, about 200. Baptized the infant daughter of Mr. and Mrs. Gibson, our teachers at this station.

Sunday, July 18th.—Congregation, to-day, 250. Many of those present were Babo people. They were from a town on Cavalla river, and have brought a tora (dance) to this people. Though strangers, and perhaps hearing the Gospel for the first time, they were perfectly decorous, and apparently attentive. May they carry with them, to their home, some of the precious seed of God's word!

Monday, July 26th.—This evening we were all astonished by the intelligence of the death of Toh, B. B. Wisner, who for eighteen months past has been my interpreter and translator. Some weeks ago he went to Cape Palmas, and returning at night, took a severe cold, which falling upon his lungs, produced a bad cough. Though the continuance of this disorder caused me some uneasiness, I did not think it serious until a month ago, when he felt so much worse, that it was judged best for him to go to town, where he could keep warmer, than in his own house on the Mission-hill, which he had not entirely finished. Two weeks ago he was seized with spitting of blood, which alarmed him so much that he sent for me, as I hoped, for religious conversation. I was disappointed. He manifested the same reserve, which I had ever regretted, in his case; but I felt it my duty to express my fears in regard to his spiritual state, and to urge him, in view of the uncertainty of life, to live nearer to God. He made little or no reply, and I left him, with painful reflections in regard to his eternal prospects. And I saw him no more.

Yesterday, (Sunday) he was well enough to walk from town to his house on the Mission-hill, and no one appeared to have any idea that his end was near. On returning to town, however, it appears that his symptoms grew worse, and his father, the principal chief of this place, and a firm believer in all the superstitions of his country, ordered him to be hid for fear of witchcraft. As soon as I learned this fact I remonstrated with the old man, against the unkindness, to me and to his son, of placing it beyond my power to minister to his comfort. He replied, that we, Kobo, (foreigners) knew nothing about witchcraft; but that his people were very bad, and the course he had taken was necessary. Only a few hours afterwards his death was announced.

It appeared, that he had been taken to a small town in the neighborhood, and placed in the charge of a doctress. A moment before he expired, she left the house. He was sitting up in a chair, apparently comfortable. In a few moments she was called back to see him die!

Almost immediately after hearing of Toh's death, I went to his father to offer him my sympathies, and to request that I might give his son a Christian burial. He very politely acknowledged my kindness, but declined granting my request. He did not seem to object to our mode of burial, but to think that it was due from him as a father to pay his son this last mark of respect. I renewed my efforts the next morning, but though the father now appeared to have withdrawn his objections, other members of his family succeeded in thwarting my wishes. There was, therefore, no alternative, but to allow this Christian brother to be interred with all the revolting rites of a heathen burial.

I have felt some degree of anxiety in reference to the effect which Toh's death might have on the interests of the Mission at this place. Besides being the favorite son of the Chief of the Cavalla town, he was decidedly superior in talents and attainments to any native who has been connected with the station. But, although a few have expressed the opinion, in view of Toh's early death, that education is bad for natives, yet the prevalent feeling is, that it is to the witchcraft of his own people, and not to his education, that this is to be attributed.

Sunday, August 1st.—Congregation, to-day, about 150. Administered the Lord's Supper to 24 professing Christians.

Sunday, August 8th.—Congregation 180. Had some fever, after public service, which rendered me unable to deliver the ordinary Sunday evening lecture. Still I read prayers, and made a few remarks.

Mr. and Mrs. Hening reached the station yesterday. They propose embarking for the United States, by the earliest opportunity, in consequence of the continued ill-health of the former.

Sunday, August 15th.—Congregation, to-day, 150. It was affected by the excitement connected with a death by "gidu." The victim was an old woman, a great-grand-mother. She died in consequence of being charged with the death of B. B. Wisner. Two other old women, the wives of W.'s father, have gone off to drink "gidu," under the same charge! Such is heathenism, engendering every hatred, witchcraft, and murder, amongst those who should constitute one united household! A sad subject for contemplation, enough almost to sicken the heart to hopeless despondency. The poor old woman, killed this morning, may have been, probably was, perfectly innocent of the crime with which she was charged. And yet, according to the institutions of her country, she was regularly tried, and died justly—the death of a miserable witch! But what, then? what is the remedy? Obviously one—one only—the renovation, through the glorious Gospel, by the operation of the Holy Ghost, of the heart, out of which proceed envyings, hatred, wrath, witchcraft, and murder. And that Gospel, blessed be God, has been sent here, is preached, is producing its blessed fruits, and shall, in God's own good time, "destroy the works of the devil."

Friday, August 20th.—To-day, at about 12 o'clock, was buried, with all the martial pomp with which the Greboes could invest the occasion, Nyepraa, the doctor, who rendered himself so famous by leading the Half-Cavalla people to victory, two years ago.

"N." certainly was a remarkable native. Born among an unwarlike people, he seems to have been early possessed by a passion for the destruction of his species, which entitles him to a rank amongst the most ferocious of

savage warriors. But though his natural disposition led him to delight in war, the superior skill which he evidently possessed, he told me, he acquired partly from the Mandingoes, and partly on board British men-of-war on the coast. The tactics which he learned in the latter sphere, and the jugglery taught him by his heathen instructors, joined to his natural shrewdness and force of character, secured to him an extraordinary influence over his people, from his first appearance amongst them as a doctor-warrior. And the whole of this influence he never ceased to use, in order to engage those amongst whom he was living, in war. Whether or not there was justice on his side, did not appear to him to be a matter of the least concern. To be the head warrior, leading on his savage bands to victory, which invariably followed his steps—this was his happiness—his life. But the most remarkable feature in this man's character was, his perfect contempt for those oraculars of his own profession, in which his people entertain the most perfect confidence. All his measures, at this place, were taken and executed in the very face of the responses of all doctors consulted. And the fact, that he succeeded, one would think, cannot but shake the popular faith in these lying vanities. Nor had N. more faith in gregeers, as a means of preserving his own life, than in the dictates of the *deyâbo*. While professing to make the most potent charms for others, (evidently to inspire them with courage) yet when warned to beware himself of witchcraft, or exposure in battles, his reply was, that nothing could harm him until God's appointed time for his death should come. He died of diarrhœa, or rather as Dr. Perkins thinks, of leprosy, a disease with which he had long been afflicted, and which, as Dr. P. states, often terminates as N.'s did.

Sunday, August 29th.—Congregation, this morning, about 250. In the Sunday-schools the attendance was 73. Four or five of our pupils were absent in consequence of sickness. Had all connected with the station been present, they would have numbered 80: a very good congregation in themselves, and well worthy of the labors of the Lord's day. An interesting feature in our Sunday, and also day schools, at present, is, that several of our advanced native scholars act as teachers. In the male department, numbering forty-five, I am the only foreign teacher on Sundays, as Mr. Gibson is the only one during the week. In the female department of the school, Mrs. Payne and Mrs. Gibson are assisted by a native girl, who also acts as monitor in the day-school under Mrs. Gibson.

Thursday, September 2d.—This afternoon, intelligence of the death of Wah, late Bodiâ, of this place, was brought by a messenger from Rocktown. After having waited there for several months, it appears, that this morning he requested "gidu" to be administered to him, by a friend, and died immediately.

The utmost alarm prevailed in the branch of his family, eligible to the office of Bodiâ, on hearing of Wah's death. The Bodiâ is never regularly appointed until doctors (*deyabo*) have been consulted on the subject. When, however, as in the present case, the death of an incumbent takes place suddenly, it is customary to seize on any one, even though a child, and to put on his leg an iron ring, which is the badge of office, until a regular appointment shall have been made. On this occasion two youths came on the Mission premises to beg that I would allow them to secrete themselves, "lest they should be caught and made king." They were allowed to do so, and remained until they heard that an older relative had been appointed *pro tem*.

Sunday, Sept. 5th.—This morning baptized Yedeba, Henry P. Johns, aged 19 years. Y. is a native of an interior tribe, immediately in the rear

of Cape Palmas. He received his first instruction from the A. B. Missionaries, whom he accompanied to Gaboon, where he remained until last year, when he returned to Cape Palmas, and was received into our Mission. Although possessed of an unusually active mind, owing to his fickleness he for some time gave little promise of usefulness. During the past three months, however, his character has undergone such a change, that I have felt much confidence in his professions, and to-day admitted him with more than ordinary satisfaction, into the fold of Christ.

Administered the Lord's Supper to 28 communicants. Mrs. Hening united with us. Mr. H. is still confined to his bed, though convalescent.

Sunday, Sept. 12th.—Congregation, to-day, about 130. The men were generally engaged in building their houses. There is, alas! still "no fear of God before their eyes." If, however, their Master in Heaven bears with them, it ill becomes me to be impatient. Oh, Lord! help me to do my work, leaving it to thee in thy own time and way to perform thine own.

United in marriage B. C. Webb and Harriet Hunter, members of our boarding-schools.

Wednesday, Sept. 16th.—Yesterday went to the Colony to meet my weekly appointment, preaching at Mount Vaughan. Was accompanied by Mrs. Payne, who had not left home for a year previously.

This morning was called on to perform the burial service over Mrs. McFarland. She was a Baptist, but, I believe, a truly pious woman. Her husband, Thomas McFarland, is a worthy member of the Protestant Episcopal Church.

Sunday, Sept. 19th.—Congregation, to-day, about 250.

Friday, Sept. 24th.—Quarterly examination of the schools at this station washeld. Thirty-eight boys and twenty-one girls were present. Three boys and two girls were absent in consequence of sickness and other causes.

Thursday, Sept. 30th.—On Tuesday evening last preached to the usual Colonist congregation of about 50, in the Chapel at Mount Vaughan. On the afternoon of the same day, baptized by immersion, (at her own request,) Mrs. Arthur Wilson, of the Colony, she having been, in the judgment of charity, "born of the Spirit."

On Wednesday morning examined the Colonial School at Mount Vaughan. There were 45 children present. There is every reason to believe that the excellent teacher of this school performs her duty faithfully; but such is the irregularity in the attendance of the children, that their progress since the last examination was far from striking.

Sunday, Oct. 3d.—Administered the Lord's Supper to thirty-one professing Christians, including Mr. and Mrs. Hening. Had the happiness of admitting to baptism and communion Dipine, Hector Humpries, a youth of 17 years of age, lately transferred from Taboo to this station. D. had given evidence of piety before leaving Taboo, and in coming to this place, Mr. H. recommended him as a candidate for baptism. Having kept him on probation two months, and during this time found his conduct consistent with his profession, I took great pleasure in admitting him amongst the people of God this morning.

Extract from Journal of Rev. E. W. Hening.

TABOO STATION.

(Continued from May No. Spirit of Missions, page 151.)

ON Friday I returned to Cavalla, where I met Mrs. Hening; and early the following week, we were again settled at our station—all in excellent health and spirits, and prepared to resume with new vigor our interesting labors. The school, however, was still in a languishing state. The pledges which had been given under the apprehension of my removal from the station were disregarded after my return. I made every effort to enlarge the school, but without success. The natives were willing to send their children to Musu, that they might learn to speak English, (a necessary qualification for a trademan,) but upon the express condition that they should not be required to pursue the usual course of study in the school. "Book," said they, "be nothing; it bring us no money." This was not the only circumstance which tended to embarrass me in my labors. The general aspect of things was changed. Former impressions for good seemed to be in a great measure erased. There was evidently a more complete abandonment to the superstitions of the country. The cause of this may be explained by the following letter, written by one of our pupils. The sickness referred to was the measles, which had caused several deaths:

TABOO RIVER STATION, March 26th, 1847.

DEAR SIR,—I am very well. I hope you are well. I will tell you a strange thing about our country people. They were talking about how the sickness came upon them, and one of them said "we must go to a doctor." And they went as he told them to do. Now, when the doctor began to talk to them, he said unto them, "If you had not come unto me you should have died with the sickness." And the doctor said, because you try to hear the word of God, the devil brought this sickness upon you. So they denied God, and said, we can serve the devil all the days of our life.

I am yours, truly,

FREDERICK GOODWIN.

The doctor mentioned in this letter, had been sent for from a great distance, and bore the reputation of great skill in his profession. Passing by the town, I paused to examine the greengree which he had erected at the gate. It was a bush stuck in the ground, from the branches of which dangled a number of dirty rags; and this was the charm, which was not only to secure the people from all sickness, but to ensure an abundant crop of rice at the approaching harvest! In looking upon the debasing superstitions of the African, one is often tempted to despise the degraded votary, when the only feeling should be that of the deepest commiseration. There are other forms of idolatry so much more noble in their character, (if I may hazard the expression,) that, although we cannot contemplate them with approbation, yet the mind recoils from them with no feeling of disgust or abhorrence. The Pagan who finds his deity in the bright orb of day, coming forth "as a bridegroom from his chamber"—another who, while gazing on a midnight firmament, questions the stars of his destiny, as they move on in their mystic and solemn marches—who are these, but lost wanderers, it is true—yet seeking and "feeling after" God through the noblest works of His hand? Nay, when Art itself has fashioned the divi-

nity—when it breathes and stirs in the sculptured marble, what is this but the mind linking its conceptions of this divinity with its loftiest sentiments—of the sublime and beautiful? But turn from these, erring and misguided though they be, to the benighted fetish worshipper of Africa! How utter is the prostration of soul and of intellect! Yet, oh! the riches of redeeming love! It is from these that the Lord is making up his jewels; and it is from these that there shall yet be gathered a mighty host to swell the shining ranks of the redeemed.

Musu's illness has already been referred to. He was severely attacked by the prevalent disease, and his relatives insisted upon his removing from the Mission premises. But he well knew, that if he consented to this step, he should be subjected to constant annoyance from their superstitious observances, and that if he should die his burial would be attended with all their heathen rites. He was therefore decided in his refusal. "Let me alone," he said; "if it is God's will, I shall live, and if I die, there are people enough here to bury me." Being questioned after his recovery as to his feelings in prospect of death, he expressed his readiness to die had it been God's will, and his confident hope, that through the merits of his Redeemer, he should have "entered into rest." On a subsequent occasion, when he hesitated to claim the title of a "child of God," he was reminded of his former assurance. "Ah!" said he, "when I lay upon my bed sick, I had much prayer, and I think God sent His Spirit into my heart to comfort me."

April 4th.—Another death in town. The deceased was a brother of one of our Christian pupils, and the son of an old man who had been the most active in procuring the greengree mentioned above. On my return to Taboo, I found him suffering from a disease of the lungs, and to render his situation more comfortable, I caused him to be removed to the Mission premises. He was rapidly sinking to the grave, and I earnestly endeavored to lead him to prepare for the awful realities of a future state; but he remained insensible to every appeal. This morning I was called to see him. He told me that he was dying; and once more I endeavored to lead him to "the Lamb of God that taketh away the sins of the world." I asked him if I should pray with him. "What good will it do?" he replied. I told him that I did not expect to benefit his body, but that I would beg God to save his soul. Alas! his hardened indifference left me little hope even of this. At his request he was carried to town, and died a few hours afterwards. In the afternoon I was present at the funeral ceremonies. The body, with no other covering than a strip of cloth across the loins, was laid out upon the floor of the hut, the head resting upon a block of wood. Around it squatted a crowd of women, the relatives of the deceased, tossing their arms, beating their breasts and howling in dismal chorus. The corpse, as is usual, was lavishly decorated with all the scraps of finery which could be collected for the occasion. The head was dyed scarlet, the upper part of the face painted yellow and the lower white; while the rest of the body was chequered off into a variety of fantastic figures, displaying all the colors of the rainbow. A small looking-glass was placed on the breast, another at the feet, a pipe in the mouth, and the arms and legs were adorned with a profusion of beads and brass rings. To complete the picture, one man stood at his head drawing out some screeching notes upon a broken accordeon, while another hoisted over him the dirty and tattered remains of an old umbrella.

No one I think could look upon a spectacle like this for the first time

and not recoil from it with a shudder. That corpse, with its rigid limbs, its sunken cheeks and glaring glassy eyes—how horribly does it contrast with the vain trappings in which it is decked! To the mind of an African, there is nothing so appalling as even the thought of death; and when the king of terrors enters his dwelling, he seeks to drive away the frightful phantom by arraying it in all the mockeries of life. The conduct of the aged father is worthy of notice. When I first entered the hut, I found him apparently in deep distress, but on a sudden, the whole current of his feelings seemed changed. Enraged that his son had been killed by witchcraft, and unable to detect the murderer, he proceeded to vent his wrath upon the victim. He harshly upbraided him with his undutiful conduct, and bade him go to Gnisuah and find out the witch-man, that he might be punished by sassa-wood. The usual ceremonies were now performed. Some cloth, tobacco and pipes were deposited in the coffin, and the mouth of the corpse crammed with boiled rice and fowl. I asked an explanation of this strange and revolting custom. "The dead," said I, "are no longer capable of sensation or consciousness; why then do you act towards them as to the living?" "True," they replied, "the man's body is dead, but his spirit still lives in it, and knows all that we do." The truth is, that in all that relates to the nature of the human soul and its future destiny, the creed of the African abounds in contradictions and absurdities. It would be impossible to reduce its discordant elements into anything like the unity and consistency of a system. As an illustration, take the following example: The African believes that the spirit is something distinct from the body, possessing none of the properties of matter. Yet, he believes at the same time, that it is capable of being fed, clothed and warmed. Hence, when an individual dies, not only is food given to the corpse, but a quantity of cloth, rice, tobacco, crockeryware, cooking utensils, &c., is deposited near the grave; and in cold weather, a fire is kindled for the accommodation of the ghostly visitor. Individual or natural calamities are not unfrequently attributed to a neglect of the "Kwi," or spirits of the departed, who are supposed thus to revenge themselves.

MISSIONS OF THE CHURCH OF ENGLAND.

(From the Church Missionary Record.)

MADRAS.

This large and important city, containing, as is calculated, a population of 700,000 Hindoos and Mahommedans, and forming the Metropolis of South India, has long been the scene of Missionary labors. It is at present occupied by the following Missionaries of the Church Missionary Society: the Rev. Messrs. T. G. Ragland, J. J. H. Elouis, J. Bilderbeck, J. B. Rodgers and Devasagayam Gnanamuttoo.

Female Education.—The Central Female Girl's School, in the centre of Black Town, and the branch of it in John Pereira's district, near Trinity Chapel, have been severally conducted by Mrs. Winckler and Miss Spencer. They are attended by about 180 day-scholars, some of whom are the daughters of members of the Congregation, and others of Roman Catholic and low-caste heathen parents. They are instructed in reading and writing the Tamul language, in the Scriptures, in Arithmetic and in Geo-

graphy. Their needle-work and knitting are so well performed, that there is a ready sale in Madras for as many articles as their busy fingers can make.

The following statistical account of the state of female education in the Madras Presidency, connected with the Church Missionary Society, has been supplied in the "Madras Church Missionary Record" for January, 1848, and will be interesting to many of our readers :

I.—BOARDING SCHOOLS.

1. Normal Schools.

Tinnevelly, containing	30 girls.
Travancore,	40 to 45

Total,..... 70

2. Schools at Mission Stations Superintended by wives of Missionaries.

In Tinnevelly 8 Schools	174 girls.
Travancore 6 "	124 "
Masulipatam 1 "	5 "

Total,..... 303

The girls in the above schools are, with one or two exceptions, Christians.

II.—DAY SCHOOLS.

Madras : Central, and John Pereira's,.....	185 girls.
Tinnevelly : Village Schools,.....	1383 "
Travancore : "	195 "
Masulipatam : "	15 "

Total,.....1778

About one-fourth of the above girls are Roman Catholics, Mahommedans and Heathen.

Extracts from Mr. Bilderbeck's Journal.

VISIT TO THE TINNEVELLY SETTLEMENT.

March 8th.—I went this afternoon to the Tinnevelly Settlement, and saw some relatives of a person whom I had baptized on New-year's day. They were full of complaints, alleging that, since he had embraced Christianity and received baptism, evil spirits had ceased to frequent their house, and to communicate good! I could not resist smiling at their simplicity; and yet it was truly painful to perceive how completely these poor people were kept under bondage to Satan. "Good?" said I. "Oh! what good do you expect evil spirits to communicate to you? Christ came to destroy the works of the devil; and if, by taking the prey from the mighty, He has deprived this enemy of his spoils, and so has driven him out of your dwellings, this, surely, ought to be a cause of joy and thankfulness to you, and not of fear and regret. Only pray that He may drive the devil away out of your hearts also, as well as out of your houses, and you will be more happy." Then, turning to the newly-baptized person, I asked him what he had to say upon this matter; but he looked at them and laughed, and then observed, that his friends had all taken needless alarm, and would not now have him to stay in their house.

PREACHING BY THE WAY-SIDE.

April 26th, 1847—I went this afternoon to John Pereira's Gar-

dens and its neighborhood. Mr. Rodgers preceded me, and commenced work among a few persons, seated under a tree near the General Hospital Gate, who were employed in making baskets. While Mr. Rodgers, assisted by Mr. Catechist Chapman, was profitably engaged in conversing with these people, I procured a copy of the New Testament, and struck off in the opposite direction, nearer the Evening Bazaar, opposite the Esplanade. I soon ingratiated myself with a respectable native tradesman, who kindly asked me to take a seat in the verandah of his house, which just faced the main road. As it was a thoroughfare, there were many people here. Thankful to God for the kind reception I met with, I at once began to improve the opportunity by calling the attention of my friend to the precious book I held in my hand. I told him I could not better return his kindness to me than by sitting and reading to him, as he seemed to be disengaged. He gave me leave, and I read aloud a portion of the third chapter of St. Paul's Epistle to the Romans, from the tenth to the twenty-sixth verse. Attracting attention, I was soon favored with a numerous auditory; and having read the passage, I proceeded next to crave the permission of my friend to explain it to him and those around. Obtaining liberty, I made that the foundation of a long address, taking occasion to tell them that all were sinners, that none were righteous, that the world was guilty before God, and that righteousness and redemption were to be found in Christ alone as the only propitiation for sin. I concluded by assuring them that this was a method of mercy which reflected the glory of God, and was suited to the wants of men, and that all other systems were of human origin, and fell short of the ends contemplated. I quoted some of the Hindoo poets in confirmation of certain general truths, and finally ended by affectionately exhorting them to close with the offers of the Gospel, by seeking their peace and holiness in the blood and righteousness of Jesus. There was no opposition of any kind made; but all listened to the address with much attention, and observed great propriety throughout. I left them afterward amidst demonstrations of good-will from every body. Indeed, I felt much encouraged by this evening's work; and when I reflect on the character of the locality, and the excitement in which Madras was of late, I cannot but be very grateful to God that so much indulgence was shown me, and that I was able so freely to proclaim His Gospel, none daring to make me afraid. Surely, He makes the wrath of man to praise Him, and the remainder of the wrath He restrains. To Him be glory for ever and ever!

May 7th.—At six A. M. I went to Perambore with Mr. Rodgers. I had some opportunities of talking to the people, though not with much encouragement. We saw one very old and venerable-looking man, who, though long an inhabitant of Madras, actually said he had never heard of Christianity before, and seemed entertained and interested with what little we were now able to tell him of it.

*Conversation with a Pandaram.**—Last summer Mr. Gnanamuttoo paid a visit to his relatives in Tinnevely, and on his journey thither, took advantage of many opportunities to preach Christ to his heathen countrymen. The following is one such instance from his Journal:

June 23d.—On my way to Coidoor, a Pandaram was walking beside my bandy,† and, not understanding that I was a Christian, offered me sacred ashes. I refused to take any, saying that I could not derive any benefit by rubbing it on my forehead, and it could only dirty my body. I then showed

*Heathen Priest.

† Bullock-cart.

him how vain and absurd it was that many should look to derive good from such superstitious ceremonies, and declared to him the truth of the Gospel, explaining to him the way of salvation. He seemed to take much delight in my poor words, and said that he had never before heard such interesting things as he heard then. At first he spoke very favorably about idol-worship, and the superstitious, yea, sinful ceremonies connected with it; but afterward he did not scruple to lay open all the superstitions, the deceit, sin, priestcraft, and other abominations, which are practised in the heathen temples. May this poor old man be instructed by the Spirit of God, and find favor with and access to his offended God, through Jesus the Saviour of the world!

When I drew near Coidoor, the old man walked faster than I, holding the book which I gave him in his hand. When he came almost near the village, a respectable young man, who was the Headman of the place, saw the tracts in his hands, and asked him for one; but the old man refused, and told him that the person from whom he received those books was a Missionary, who would be able to satisfy his desire. So the young man was sitting under a tree near the road, waiting for my arrival; and when I came near him, he walked along with my bandy, and asked me to give him some tracts, which I did, and spoke to him about the way of salvation at large. He was very thankful for the books he received, and the things he heard. When I observed that this and other places were very far off from any Mission Station, that the people were sunk in superstition and ignorance, and that they were glad to receive tracts and hear the blessed Gospel, I thought it would be very beneficial to many perishing souls, if Christian gentlemen, who desire the advancement of the glory of God, would undertake to send a few itinerant preachers to preach Christ, and distribute tracts and portions of Scripture to these isolated classes of people.

TELOOGOO MISSION.

Masulipatam, which forms the only station of the Church Missionary Society in the Teloofoo nation, is the chief town of an extensive district of the same name, and is situated on the sea-coast, about 250 miles north of Madras, and just above the mouth of the River Kistna. It is the most recent of our Missions in India, having been commenced in the autumn of 1841, by the Rev. R. T. Noble and the Rev. H. W. Fox.

GENERAL VIEW.

The station is at present occupied by Mr. Noble and the Rev. J. E. Sharkey. Mr. Noble's time is chiefly occupied with a superior School for the scriptural and general education of the upper ranks of the natives through the medium of English. The small congregation of Teloofoo Christians is also in his charge. He is assisted by Mr. J. W. Taylor and Mr. J. Coombes, East-Indian schoolmasters. Mr. Sharkey gives himself to the vernacular, preaching to the heathen natives in the streets of the large town, and in the populous villages in the surrounding district. In July last, he was joined by Mr. T. Darling, a late student in the Madras Church Missionary Institution, and is already receiving assistance from him, as his knowledge of the language increases. He writes: Ever since my arrival here. I have either accompanied Mr. Fox or gone myself into the Pettahs.* With few exceptions, and those occasioned chiefly by illness, I have, both morning and evening, endeavored to preach

* The divisions or parishes of the native town.

Christ and Him crucified to the heathen around. After my return home every morning, which is generally at about nine o'clock, and throughout the day, I have my servants to read and pray with; to converse on the subject of religion with such other of the people as call on me; and to prosecute my Sanscrit and Telooگو studies. In addition to this, I am engaged, in conjunction with Messrs. Noble and Fox, in revising a Telooگو translation of our Liturgy. Mr. Fox and I are also drawing up, in simple Telooگو, and in Scriptural language, a summary account of some of the vital and leading doctrines contained in the Word of God. We are desirous of having this printed in the form of tracts, so as to admit of easy circulation, and in some measure answer the grievous want of a Telooگو translation of the Scriptures.

Intelligence.

ATHENS.—We have advices from the Rev. Mr. Hill, of date of 26th August last. The members of the Mission family were about to resume their labors at the close of the usual summer vacation, and re-open the Mission schools, on the 1st September. Mr. Hill remarks: "There has been much anxiety expressed throughout the community on the subject of the schools, as it had been rumored that we had no intention of resuming our labors in that department. The rumor had reached even to the Palace, and occasioned considerable inquiry. Mrs. Hill, Miss Baldwin and Miss Mulligan are well."

CONSTANTINOPLE.—From Bishop Southgate, we have received a letter of date 23d August last, accompanied with a portion of a report, which is published in the foregoing pages; in reference to which, the Bishop writes: "I add two sheets for the Spirit of Missions, which I had prepared to send by this post when your letter arrived. You will see from the date that it is but the beginning of a three months' report. I hope to send you as much by each post, until it is finished."

CHINA AND AFRICA.—No later advices from these stations, since the publication of the October number.

DEPARTURE OF MISSIONARIES.—In our last number, we stated that it was probable that the Rev. C. Colden Hoffman and the Rev. J. Rambo, lately appointed by the Foreign Committee to the Mission at Cape Palmas, on the coast of Western Africa, would embark about the 15th of October. Since the publication of that number, we have learned from the parties with whom negotiation had been opened for the passages of those gentle-

men, that they have been disappointed in their arrangements, and that the vessel which they proposed sending, will not be dispatched. Another opportunity will probably offer about the 15th of November.

FUNDS.—The Foreign Committee are greatly in need of funds for the expenditures of the first quarter of the financial year.

Acknowledgments.

FOREIGN MISSIONS.

The Treasurer of the Foreign Committee acknowledges the receipt of the following sums from the 15th of Sept: to the 15th of October, 1848:

MAINE.

Gardiner—Christ Ch 33 00

MASSACHUSETTS.

Boston—St. Paul's Church, Sunday School for education, Africa 50 00
Do. do. for China 3 00
St. Stephen's Ch., supt of a child, Africa 20 00
Cambridge—Christ Ch 13 00
Greenfield—St. James's Ch., Africa 10 00
Lawrence—Grace Ch., China \$2; Africa \$2 4 00
Lynn—St. Stephen's Ch., Africa 2 00
Marblehead—St. Michael's Ch., \$7 43 and \$11 88 19 31
Newburyport—St. Paul's Ch., Greece 3 50
Newton Lower Falls—St. Mary's Ch. Sunday School for education, Africa 30 00
Roxbury—St James' Church, Sunday School for education, Africa 43 00
Salem—St. Peter's Ch. 53 78 257 09

RHODE ISLAND.

Newport—Trinity Ch. Sunday School $\frac{1}{2}$ yearly payment, sup. Francis Vinton and Salmon Wheaton, Africa 20 00

CONNECTICUT.

South Glastenbury—St Luke's 8 00
Do. Constantinople 5 00 13 00

NEW-YORK.

Brooklyn—Ch. Holy Trinity, Sunday School, $\frac{1}{2}$ yearly payment ed. boy, China 12 50
Jamaica—Grace Ch., Greece 33 33
Fairfield—Trinity Ch. 6 75
Hyde Park—St. James's Ch., Constantinople 10 00
Hempstead—St. George's Ch. $\frac{1}{2}$ 1 70
New-York—Family mite box 5 00
J. Dimick, Africa 3 00
Sandy Hill—Zion Ch 4 57 76 85

NEW-JERSEY.

Belleville—Christ Ch. 25 56
Berkley—St. Peter's Ch., Africa 6 29 31 85

PENNSYLVANIA.

Churchtown—Bangor Ch., Africa 41 00
Sunday School, do. do. 5 00
Perkiomen—St. James's Ch., Africa 8 25
Philadelphia—St. Philips' Ch. for ed. 2 children, Africa 40 00
St. Andrew's Ch. coll. at miss. meeting, Africa 121 23

St. Andrew's Ch., Young Mens' Miss'y Asso., Africa 125 00
St. Paul's Ch., Africa 50 00
Miss F. for outfit, Africa 10 00
Rev. Mr. S. \$3 50; children's mite, Africa, \$1 4 50
A member of St. Paul's, Africa 2 12
Miss F. for outfit, Africa 10 00
Mrs. G. for Africa 10 00
Mrs. S. per Rev. N. S. H. Africa 10 00
Pottstown—A. and M. for outfit, Africa 10 00 447 10

MARYLAND.

Baltimore—A Baltimorean for Constantinople 5 00
Baltimore Co.—Mt. Calvary Ch. 6 50
Ellicott's Mills—Patapsco Female Institute for Constantinople 12 00
Harford Co.—Christ Church, late Mrs. Sarah Michaels, being her earnings and savings for a number of years, in addition to liberal contributions during her life, for religious and benevolent purposes, given on her death bed 40 00
Somerset Co.—Somerset par. 5 00
Do. Constantinople 5 00 73 50

SOUTH-CAROLINA.

Charleston—St. Paul's Ch. Sunday School, ed. China 25 00
Mon. Miss. Lec. St. Philips' ... 2 35
St. Michaels' Ch. off'gs. 27 56
Do. Greece 2 00
Do. Constantinople 1 63
St. Peter's Ch., towards salary of Rt. Rev. Wm. J. Boone, China 381 40
Edgefield—Trinity Ch., Africa 10 00
Richland—Zion Ch., to aid Committee in sending out 2 missionaries to Africa, \$100 and 75 cts. to pay discount. ... 100 75 550 69

GEORGIA.

Savannah—Christ Ch., Greece 19 00
Do. aid in sending out the 2 missionaries to Africa 11 00 30 00

OHIO.

Cincinnati—Christ Ch., mon. coll. for Africa, \$1; China, \$1. 5 00
Zanesville—W. $\frac{1}{2}$ 5 00 10 00

MICHIGAN.

Detroit—Christ Ch, mon. coll. 11 24

Total \$1,531 82

Total since 15th June, 1848, \$5,036 43.





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